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brought to its notice, to oppose even to the death every falsehood in teaching, every tyranny in action" (pp. 128, 129). It appears, then, that the book has been misjudged, and that its famous author is more of an optimist and seer than many have supposed. His remedy for all evils is socialism (p. 171).

The Immanence of God in Rabbinical Literature. By J. Abelson, M.A., Litt.D. New York: Macmillan, 1912. Pp. xii+387. \$3.

The author is principal of Aria College, Portsmouth, England. He has produced a valuable treatise which will attract wide attention among those who are interested in this vital theme. It is increasingly admitted by Christian scholars that Judaism deserves a fairer estimate than the world has yet given it. But the author estops himself at the outset from overmuch blaming of Christians by saying that most Jews share the ignorance of the Gentiles with regard to the subject. He writes: "The average Jew, unable to read the originals for himself, is, through a shortage of textbooks, quite incompetent to pronounce an opinion of any worth upon the religion which has meant so much for his fathers and for the world" (p. v).

Dr. Abelson begins by asking how the Old Testament treats the subjects of God's immanence and transcendence (chap. ii). He then considers post-biblical and rabbinic material bearing upon these matters (chaps. iii, ff.). He shows that the rabbis and pious Jews have held to a practical mysticism which recognizes the communion of an immanent God with the individual soul; and he maintains that the Jewish religion, as interpreted by the rabbis, has all the merits of Christianity.

One of the first and most obvious criticisms upon the volume is, that the author does not grasp the development of Hebrew religion as explained by modern Old Testament criticism. This is a common failing of Jewish scholars, who approach the Old Testament too much from the standpoint of its final conceptions as embodied in the prophetic and post-exilic strata. The author is preoccupied by these higher conceptions and their Talmudic interpretation. He is candid enough, however, to place in a footnote the comment of another Jewish scholar, C. G. Montefiore, who has read the work in proof, and who knows a great deal more about the Old Testament than the author does: "It is *not* the case that the historic order of development was as you maintain (1) God far off (2) God near. As a matter of fact, Yahweh was very near in old days. He moved away from Sinai and lived with Israel in clouds and pillars, in the ark, etc. . . . God became far off rather *late*, and then by Immanence He had to be made 'near' again" (pp. 49, 50).

To admit that Dr. Abelson has given useful

emphasis to rabbinic material bearing upon the divine immanence is not to concede that he has thereby shown Christianity to be a needless fact in the world's history. The practical consideration which all "isms" (including Judaism) fail to explain is, that Jesus Christ brings all the spiritual heritage of Hebrew life to fruition within his own person in such a way as to give a new starting-point for the religious history of mankind. Our author is dimly conscious of this phase of the subject when he says, "Truly enough, it [Judaism] has no commanding, immortalized, semi-divine personality at its head such as Christianity has! But this does not vitally affect the question" (p. 12). We venture to assert that it does vitally affect the question. It is just because the Old Testament and Judaism put forward no single, imperial personality to whom the entire process of religion attaches itself, that Christianity was born. The personal relation of Christians to Jesus gives the key to all aspects of theology, including the question of sin, upon which, as Dr. Abelson is constrained to write, "no one can say that the Rabbins took up a decisive final attitude" (p. 77).

We are glad to commend this book at the point where it is confined to its own theme, the immanence of God in rabbinical literature. The author's failure to understand the Old Testament as critically interpreted is part and parcel of his failure to understand the nature and meaning of Christianity. And it is no accident, but a sign of the times in which we live, that the Jewish scholar who corrects the author's Old Testament views should have recently issued a remarkable three-volume commentary on the Synoptic Gospels, as well as a volume on the teaching of Jesus.

What Must the Church Do to Be Saved? By Rev. P. Marion Simms. New York: Revell, 1913. Pp. 324. \$1.00.

The author is a Presbyterian minister in active service; and he cannot, therefore, be criticized as an outsider engaged in finding fault with the church. The book is the outgrowth of a lecture which has been received with sympathy by churches, religious assemblies, Young Men's Christian Associations, and Chautauqua audiences. In its present form, it ought to command still wider attention, for it deserves an extensive reading, whether all its conclusions are true or not. There is truth enough in the volume to carry it far.

The bulk of the book is in Part II, entitled "The Discreditable Situation within the Church." Under this general head the author takes up "the un-Christian divisions" which accompany denominationalism; "the appalling situation in the country church"; "the absurdities of creed-subscription"; and "the abuse of ecclesiastical authority." Part II is concluded

by chapters on the continued decline of candidates for the ministry, and other matters relating to clerical service. The book recalls a volume published last year in England with the title *Facing the Facts*, for it largely consists in the presentation of facts which must be faced, and which the church is, indeed, bravely confronting. While the volume contains nothing essentially new, it is an able and useful summary of present conditions.

In general, the author's remedies for existing troubles are also commonplace, though stated with power. The work of the church must take a larger sociological direction. She cannot stand apart from the life and activities of the modern world if she would, except at the price of her chief influence for good (p. 27). But the church cannot assume this larger function without a new unity. "Federation," says the author, "may accomplish much good; but it can never cure our evils nor solve our problems. Nothing short of the unity of Protestantism can provide a remedy" (p. 221). While a growing host will agree with Mr. Simms's sociological views, a smaller number will share his conviction as to unity. Nevertheless, he treats with ability and enthusiasm the power of a unified church; and on the whole, he has given us a good handbook for today's religious workers and students.

The Resurrection and the Life. By G. Hanson, M.A., D.D. New York: Revell, 1912. Pp. xii+372. \$1.50.

This is a volume in the "Christian Faith and Doctrine Series" of which we have noticed other issues. The book is a study of the narratives of the resurrection and ascension in the Gospels, and of the threefold version in the Acts of Christ's appearance to Saul on the way to Damascus. While we cannot be so optimistic as to say, with the author, that the book gives "a fairly acceptable solution of most, if not all, of the difficulties that present themselves," we can yet join heartily in his hope that the volume will prove to be a real aid to faith, and that the Living Christ will look out upon the reader from its pages. These are times in which all things are brought to the test of investigation and argument. But there is another kind of test which the author indorses by his favorable quotation from "Ian Maclaren," who spoke against the critical views of Schmiedel as follows: "It was most pathetic from the intellectual point of view that a man should attempt to settle such a question inside his little study, with its dusty, cobweb-draped windows, while down the street outside marches the army of the Church of God, acclaiming the King of angels and men, and ready to follow Him through death to life, through time into eternity." This is not the test of intellect but of experience and function. Those who, like

Schmiedel, attack, and those who, with our author, defend the doctrine of the resurrection have something to learn herewith. Dr. Hanson's book is a carefully wrought-out argument; and there will always be a place for discussions of this kind. Nevertheless, triumphant faith, in the future as in the past, will go forward chiefly on that functional, experiential basis whose deeper values are only beginning to be seen and understood by the newer psychology of religion.

The Life of John Bright. By George Macaulay Trevelyan. Boston: Houghton Mifflin Co., 1913. Pp. xii+480. \$4.50.

A great Christian biography, ably executed by a well-equipped historian of broad, human sympathies. John Bright, the English "Quaker" statesman, was one of the shining stars in the constellation of nineteenth-century democracy. Born of humble parents, he became identified with the manufacture of woolen goods during the period of the great "industrial revolution" when England passed out of mediaeval feudalism into modern capitalism. The evils of unchecked landlord rule were impressed upon Bright's active imagination; and he became the spokesman of the people in the great struggle for the enfranchisement of the laboring and middle classes. Mr. Trevelyan's book is not only valuable as a biography; it will prove to be of great service for the study of nineteenth-century history, as a text- and source-book.

The name of John Bright, as the author says, was once the rallying cry of the masses seeking enfranchisement; and the name in retrospect "has since become the symbol of an honest man in politics, of a strong, kind face framed in venerable white hair." Bright was connected, even more closely than Gladstone, with the movements which gave political power to the working classes in Britain. We may not study his life in the hope of compiling from his words and acts the material of a consistent political philosophy which will throw light upon today's questions. But we can go to him, as to the ancient prophets, for inspiration in our own struggles. The volume before us is timely because it shows the preparation of the nearer past for the social and religious awakening of the present.

The Jews of To-Day. By Dr. Arthur Ruppin. New York: Holt, 1913. Pp. xxii+310. \$1.75.

The book is translated from the German; and it has an introduction by Joseph Jacobs, the well-known Jewish statistician. It is carefully and interestingly written, taking up the subject from many standpoints, such as Assimilation, Economic Progress, Birth Rate, Dispersion, Urban Congestion, Adoption of Local